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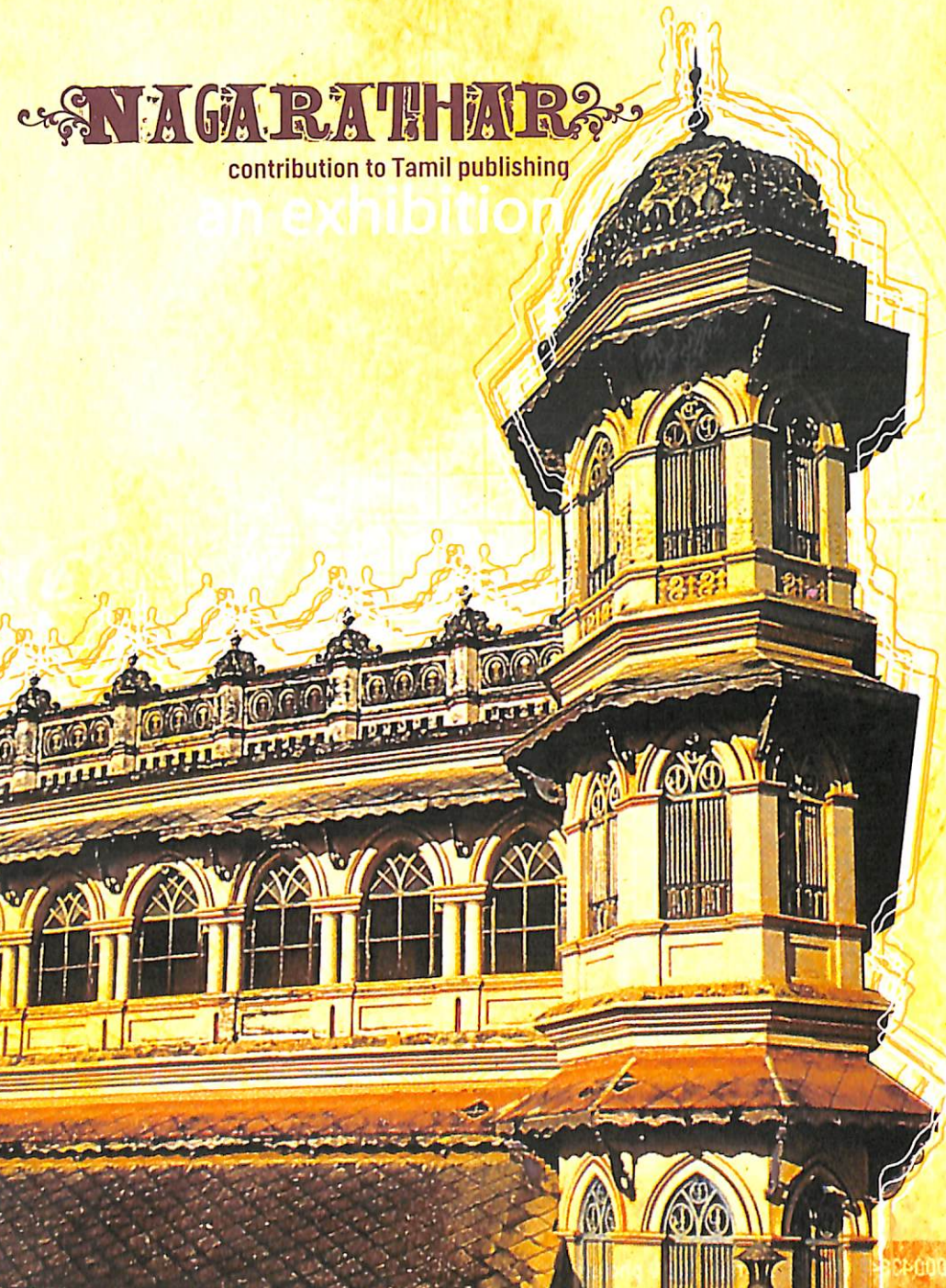
NAGARATHAR

contribution to Tamil publishing

an exhibition



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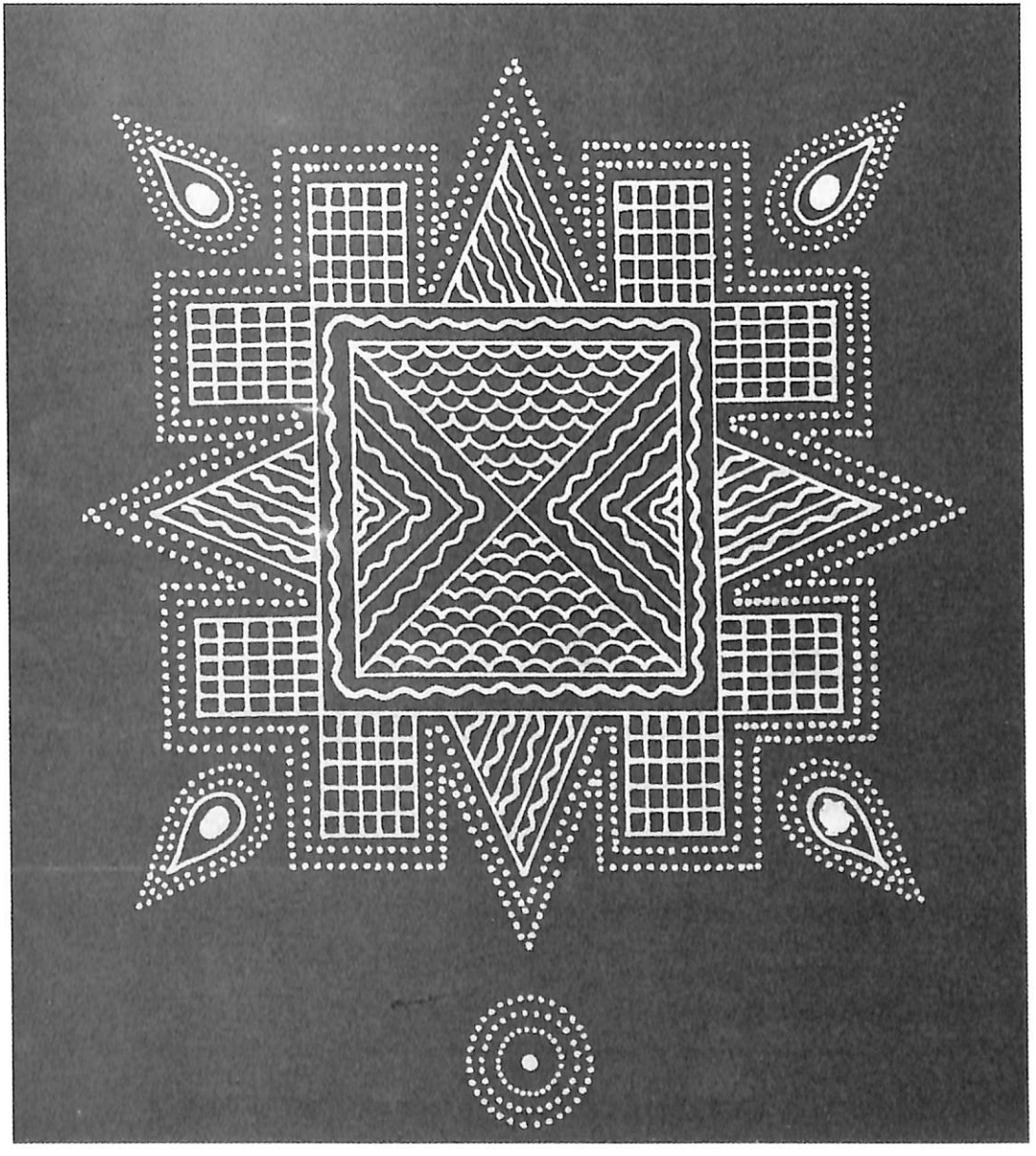
NAGARATHAR

contribution to Tamil publishing



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Roja Muthiah Research Library Trust
and
MR Omayal Achi MR Arunachalam Trust

Presents an Exhibition on

Nagarathar - contribution to Tamil publishing

22 - 31 January 2010

Curation & Design
Roja Muthiah Research Library

Images taken from the collection of
Roja Muthiah Research Library

Roja Muthiah Research Library
3rd Cross Road, Central Polytechnic Campus, Taramani, Chennai 600 113

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INTRODUCTION

The Nagarathar community has a long tradition of passing down their heritage on to their future generations. Nagarathars have made significant contribution not only to the growth of education and industrial development in Tamilnadu, but also to Tamil literature and the Tamil society in addition to several other areas.

Towards the end of the 19th century, Nagarathars established several publishing houses and educational institutions through which they started publishing rare books and periodicals, thus providing patronage for Tamil language and Tamil scholarship. Furthermore, Nagarathars played a significant role in spreading the Tamil language to other countries. Nagarathar, who travelled to several countries on business, published books and periodicals from these countries as well.

This exhibition maps the contributions made by Nagarathars in the areas of publishing and journalism. The material for this exhibition has been taken from Roja Muthiah Research Library's collection of books, periodicals, journals and ephemera.

The exhibition is created with the financial support provided by MR. Omayal Achi MR. Arunachalam Trust (*see page 31-32 for more information*).

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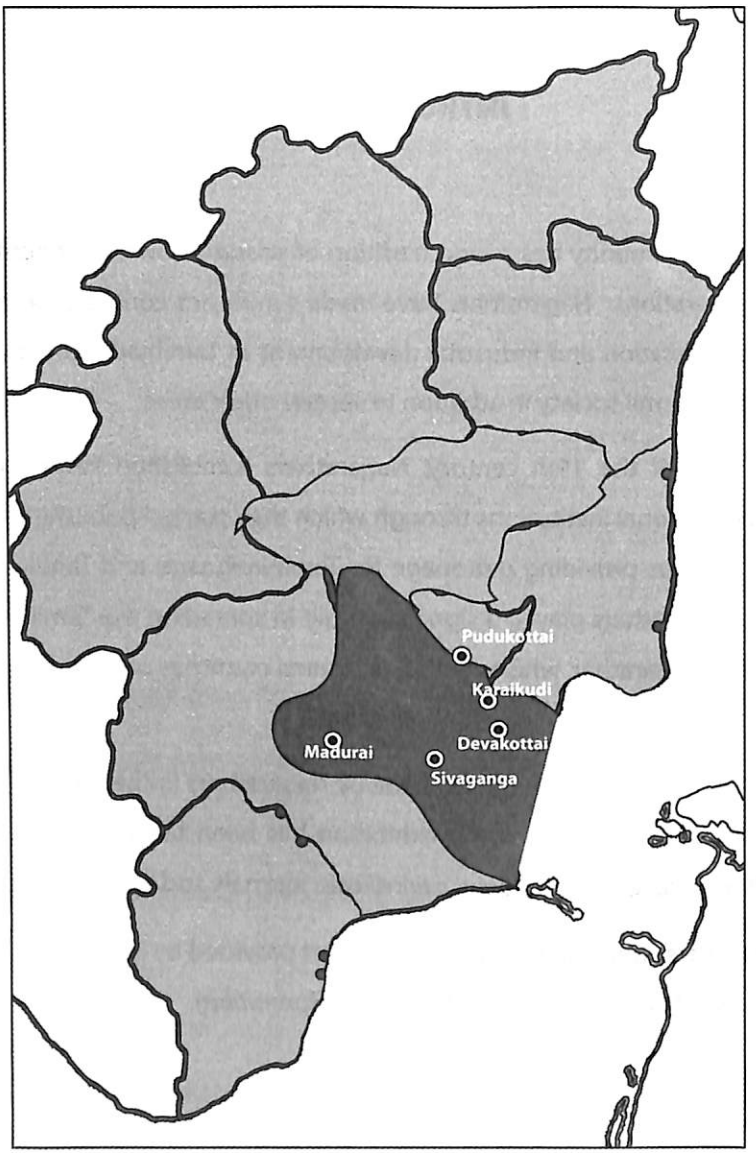
NAGARATHAR
contribution to Tamil publishing



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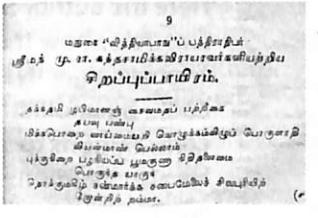
History of Nagarathar

Nattukkottai Nagarathar Charitram (1894)

This book was the first of its kind that describes Nagarathar's historic past and social organization. The book describes in detail the nine temples that belong exclusively to the Nagarathar community, and their sub- divisions.

Nattukkottai Nagaratharkalin Cirtiruttam (1911)



The Nagarathar community has been illustrious in the fields of education, religion, rituals, business, charity, and community cooperation.

Even so, Melaisivapuri Sanmarga Sabai, which published this book in 1911, believed that the community should continually reform and it would be ideal for someone from within the Nagarathar community itself to discuss the necessary reforms.

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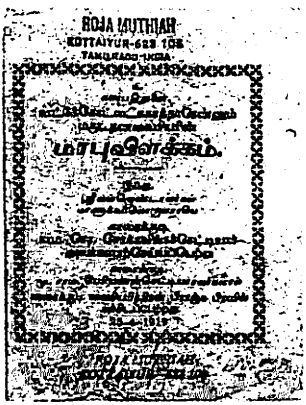
NAGARATHAR
contribution to Tamil publishing

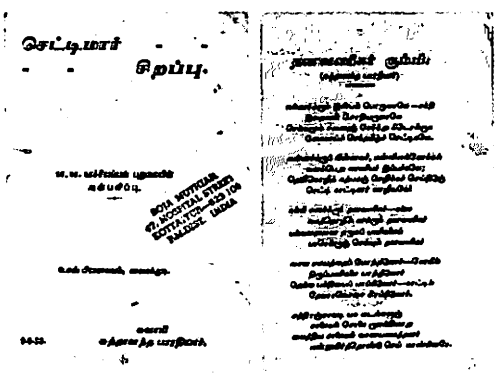
History of Nagarathar
Continued..

Nattukkottai Nagaratharennum Makuta Tanavaisiyarin Marabu Vilakkam (1919)



This book, using mythological sources (puranas), elaborates the founding and the evolution of the Nagarathar community. In addition to this, the author traces the Nagarathar history as found in stone inscriptions at Punkonrai Velankuti and in the copper plates of Tulavur.

Chettiar Sirappu (1938)



Here the author Suddhananda Bharathi illustrates how the history of the Thanavanigar (Nagarathar) community could be understood through their contributions to socio-literary causes. He also mentions that the community was well established even during the Sangam period, and how the epic Silappathikaram and the life of Karaikkal Ammaiyar provide evidence of their prominence since the Sangam age.

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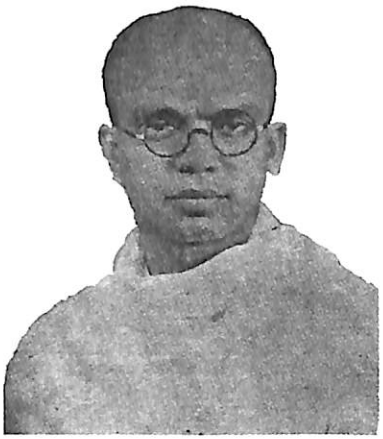
NAGARATHAR
contribution to Tamil publishing

Publications on Sangam Literature



Kasi Viswanathan Chettiar

Kasi Viswanathan Chettiar, an eminent scholar, published a number of classical texts of the Sangam period through South India Saiva Siddhantha Works Publishing Society using his personal funds. Classics such as Kalittokai, Akananuru, Tirumurukatruppatai were published with commentaries by Kasi Viswanathan Chettiar himself

Kalithogai (1938)

Releasing low cost editions of outstanding literary works and making them available to people was the primary goal of Paganeri Dhanavysia Youth Organization. Kalithogai (an anthology of Ettuthokai), which was revered as "the Kali praised by the learned" is one of the important titles. This edition of Kalithogai was published in 1938 and included the commentaries of Nachinarkiniyar and Ilavalakanar.

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Publications on Sangam Literature
Continued..

Akananuru (1943)

Akananuru, a compilation of 400 songs which portray love and kinship during the Sangam period, was published in three volumes through the Paganeri Dhanavysia Youth Organization. This edition was published with revised commentaries of earlier authors such as V. Rajagopalachariyar.

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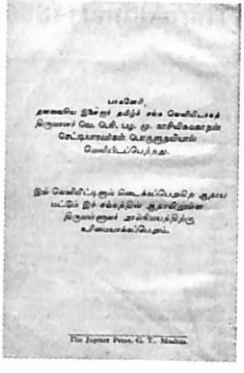
Publications on Sangam Literature
Continued..

Tirumurukatruppatai (1939)

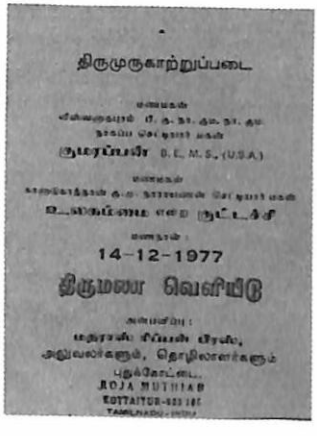
Tirumurukatruppatai, considered to be the foremost literary work in the artruppadai form of poetry in Tamil literature, was published by Kasi Viswanathan Chettiar in 1939 along with Kandar kalivenba, a seventeenth century work. The publisher mentions that he decided to publish the two literary gems together as both were being considered by its readers to have both the sweetness of religion and Tamil language in them.

திருமுருகாற்றுப்படை
கந்தர் கலிவெண்பா



Tirumurukatruppatai (1977)

It is a tradition among the Nagarathar community to present books as gifts to guests at their homes or at weddings. Tirumurukatruppatai, which belongs to the anthology of Pathupattu in Sangam literature, was printed specifically for a Nagarathar wedding and presented as gift to the guests.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Publications on Didactics

Thirukkural (1886)

Thirukkural is one of the earliest outstanding literary works on moral code in Tamil. It was first published in 1812 and subsequently there were numerous editions. In 1886 a compact, palm sized edition was published with the help of Siruvayal Mu. Ala. Alagappa Chettiar. It was received very well because of the attractive new format (not known to the readers of the period), in addition to its compact size.

Acharakkovai (1916)

Acharakkovai was written by Peruvaayin Mulliyaar. This literary work has 101 songs in different forms of venpa (a poetic meter). It has been commented that the style of preaching the moral code adopted in Acharakkovai was similar to the ones seen in Sanskrit literature. An edition of Acharakkovai was published in 1916 with the help of Mu. Mu. Veera. Veerappa Chettiar. The publishers have insisted that the book was to be given free of cost to students to make them aware of the moral values.

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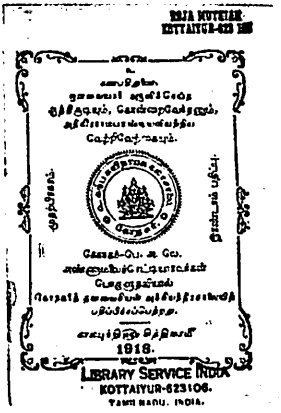
NAGARATHAR
contribution to Tamil publishing

Publications on Didactics
Continued..

Aathichudi, Kondraivendhan, Vetriverkkai (1918)


RAJA MUTHIAH
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1918.

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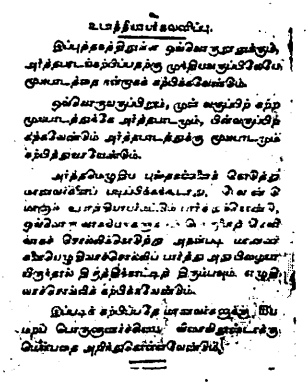

From the Sangam age a number of Tamil poets have had the name Avvaiyar. One among them contributed to didactic literature such as Aathichudi and Kondraivendhan. The publisher decided to include Vetriverkkai, another gem written by Adi Veera Rama Pandian in this book.

In 1915 Narayana Iyengar, editor of Centamil visited the Konagar Dhanavaisya Sabha in 1915 and requested the Sabha to print and donate Tamil books free of cost to those wanted to learn Tamil. He believed that such a contribution would help the growth of Tamil. This book was published with the financial support from Pe. A. Le. Annamalai Chettiar, a member of the Sabha.

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NAGARATHAR
contribution to Tamil publishing

Epic Literature

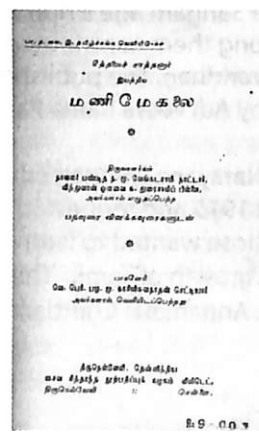
Silappathikaram (1942)

Ilango Adigal's Silappathikaram, considered to be a jewel among Tamil epics, was published in 1942 by Kasi Viswanathan Chettiar, a Tamil patron, through Saiva Siddhanta Works Publishing Society.

In 1892, U.Ve. Swaminatha Iyer had published an earlier edition of Silappathikaram with the commentary of Adiyarkku Nallar along with his own commentary and notes which were considered to be difficult for the layman reader to follow. Hence Kasi Viswanathan Chettiar decided to publish an edition with a simple commentary that could be followed both by students and teachers.

Manimekalai (1946)

Seethalai Saathanar's Manimekalai, another major epic did not have a commentary till Kasi Viswanathan Chettiar decided to release an edition with commentaries by Na. Mu. Venkatacami Nattar for the first 26 chapters and Avvai Su. Duraisamy for the remaining four chapters.



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Epic Literature
Continued..

Raghuvamsam (1887)

An eminent Tamil scholar from Jaffna translated the Sanskrit epic of Kalidasa's Raghuvamsam to Tamil and seems to have been presented first in the court of the Chola king. To popularize this great work, it was published with financial support of Karaikkudi Meyyappa Chettiar who was also known as Singapore Meyyappa Chettiar.

Udayana Charitham (1924)

The story of Udayanan, originally written in Sanskrit, formed the basis for Perunkathai, a great Tamil epic. Mahibalanpatti Panditamani Mu. Kathiresan Chettiar, a Sanskrit scholar, translated the original Sanskrit work into Tamil in 1924, at the request of Melaisivapuri Sanmarga Sabai. Other Tamil scholars such as U.Ve. Swaminatha Iyer, R. Raghava Iyengar, K. Subramania Pillai have praised Kathiresan Chettiar's translation skills in this book.

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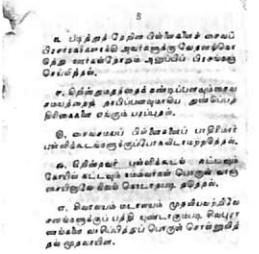
NAGARATHAR
contribution to Tamil publishing

Religious Literature

Tevaram hymns on Kalaiyarkovil (a) Thirukkanapper Temple (1896)

The Tevaram hymns, composed by Thirugnana Sambandar in praise of the deity in Kalaiyarkovil were published as a separate book in 1896 with the help of Devakkottai Zamindar Al. Ar. Ramaswamy Chettiar. The history of Kalaiyarkovil is also narrated in a Sthala Puranam text in the Kshetra Kaandam section of Kanthapuranaththu Sankara Sangeethai.

Saivacamayikalukku Vikkiyapanam (1896)



In 1896 Vayi.Naka.Rama.A.Ramanatha Chettiar in this text describes the greatness of Saivism. The book also appeals to the people to reject other religions and appreciate Saivism. This seems to have been published as a response to the spread of Christianity.

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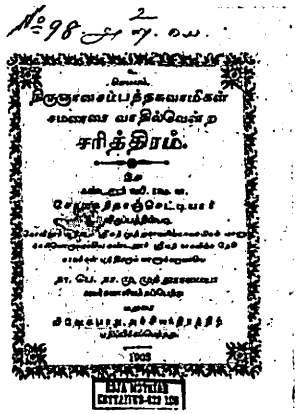
Religious Literature
Continued...

Debate won by Thirugnanasambandhar over the Samanas (1908)



During the medieval period, there was constant friction between the Saivites and people of other orders such as Jainism, Buddhism, Ajivikas, etc. They debated amongst themselves for their supremacy. This book narrates the debate between Thirugnanasambandhar and his religious rival of a Jain order. This took place during the reign of Koon Pandian (a) Maravarman Arikesari (A.D. 640-670).
The Pandian king suffered from unbearable abdominal pain and was cured by Thirugnanasambandhar through his religious power. Sambandhar is said to have defeated the Jains where their respective religious texts were put to tests such as Analvatam (through a trial of fire) and Punalvatam (trial of water). Subsequently Saivism was made the official religion of the Pandya kingdom. Following this, nearly eight thousand Jain monks were said to have been impaled.

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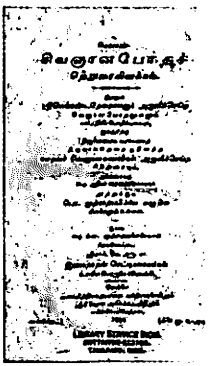
Religious Literature
Continued...

Sivagnanabodha Cittrurai Vilakkam (1918)



The knowledge of the Shaiva agama traditions is termed as Sivagnanam. There are a number of schools of thought even within Shaivism. Sivagnana Botham is a comparison of these agamic traditions. It is believed that Meykandar Nayanar translated this work from Sanskrit to Tamil and annotated the same with commentaries, notes and examples. However, as the text was difficult for the layman to understand, Madhava Sivagnana Swamigal brought out a simpler version with necessary explanatory notes. This work was published as a book in 1918.

Thiruvarutpa (1924)

While the beauty of Vallalar's Tiruvarutpa is well known, it was believed that not many were fully aware of the miracles performed by Vallalar. A book containing the life of Vallalar, the places he visited and the stories associated with his visits was published in 1924 with the financial help of Pudukkottai Thi. Na. Muthiah Chettiar.

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NAGARATHAR
contribution to Tamil publishing

Minor Literature (The Prabandhams)

Mayinmalai Pillaitamil (1885)

Of the several types of prabandhams, the Pillaitamil holds a prominent position. In Pillaitamil, the poet imagines the protagonist as a child, and poetically describes the several stages of growth of the child. Pillaitamil works are composed in praise of deities or humans. This work, composed by Devakkottai Cinnaya Chettiar, is about Murugan, the presiding deity of the temple in Mayinmalai.

Arichandran Kummi (1890)

Many of the Tamil literary works published to date by the Nagarathar are prabandhams. Arichandran Kummi, the story of Harishchandra written by Devakkotti Subramania Chettiar and published in 1890, belongs to this category. Picturisation of the principal characters of the story is a special feature of this edition.

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Minor Literature (The Prabandhams)
Continued...

Jayankondar Sadhakam (1893)

Sadhakams are literary works that contain 100 songs. Several of these have been composed since Manikkavacakar's Tirucchatakam. This work was composed in praise of Jayankonda Chozheesar of Nema Nagaram. The third line of the last stanza of every poem contains the phrase "jeyankondarey".

Dhanavysiyar Seerthirutha Nondicchindu (1914)

The literary works composed in Sindhu style are especially suitable for singing. Within the Sindhu style, there are classifications such as Nondi sindhu, Kavadi sindhu, etc. This work, which was published in 1914, provides a brief narrative of the history of Nagarathar and how they travelled to many countries in ships in pursuit of trade.

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NAGARATHAR
contribution to Tamil publishing

Sthalapuranas and Epics

Thiruvilayadal Puranam (1882)

This puranam or sacred narrative, describes the glory of the sacred town of Madurai and its presiding deity. It is also considered temple history. Some consider this to be translation of Halasya Mahatmyam, a Sanskrit work, while some others consider this to be based on Tiruvalavai Manmiyam in Isa Sankitai. The book itself notes that this was translated (into Tamil) by Parajothi Munivar.

There were earlier versions of this puranam, especially Vembatur Tiruvilayatal, and Tiruvalavudaiyar Tiruvilayatarpuranam, a 13th century A.D. work of Celli Nakarpperumpatra Puliyur Nampi. The current edition was based on the work completed in 16th century A.D.

Mahabharatam Adhiparuvam (1875)

This work of Mahabharatam, the great Indian epic, also known as Villibharatam, was written by Villiputturar. This was published in 1875 with financial help from Vayi. Naka. Rama. A. Vekatacala Chettiar. There are two viewpoints about the literary source of this book. Some consider Vyasa's original work to be the source, while others consider Bala Bharatam written by Agastya Bhattar. For this book, Villiputturar's son Varantaruvar himself has written the preface in verses. In 18th century, Nallappillai compiled and added more than 10,000 verses to Villibharatam. This book is called Nallappillai Bharatam.

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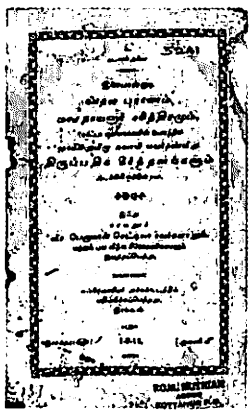
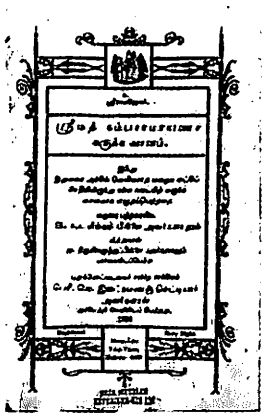
Sthalapuranas and Epics
Continued...

Ilayankudi Sthala Puranam (1915)



Ilayankudi is one of the nine main temples of worship of Nagarathar. It is also one of the oldest in the area. The temple history states that the place was initially called Ilayppatrukkudi because gods once rested here; it was later known as Ilayathankudi. This edition, which was published in 1915, contains an eclectic collection of the history of Ilayankudi, the story of Ilayankudi Maranar and songs composed in honour of Mohammad Meera Swami.

Kambaramayana Curukka Vacanam (1926)



Ramayanam, written in Sanskrit by Valmiki, was translated into Tamil by Kambar as Ramakadhai (or) Ramavataram. However the work is commonly known as Kambaramayanam. Kootalinkam Pillai compiled a brief narrative of Kambaramayanam, including hitherto unpublished sections, as Kambaramayana Curukka Vacanam. In order to make this great work available to people, Pudukkottai Peri. Le. Letchumanan Chettiar published it in 1926.

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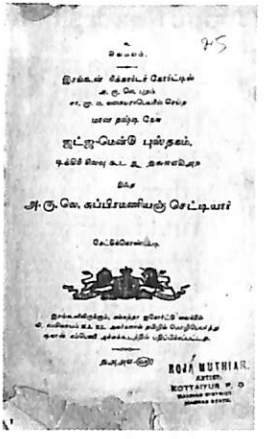
Publications by Nagarathar Diaspora

Maana Nashta Kesu Judgmentu Pustakam (1887)

Nagarathar collected and recorded important documents and court judgments. This 1887 book, which was the judgment won by A. Ru. Le. Subramanian Chettiar, a resident of Rangoon, in a defamation case, is one such example.



Penang Thanneermalai Vadivelar Kavadi Sindhu (1901)

From the early 19th century, Nagarathar started money lending business in Penang and prospered. They became patrons promoting both Saivism and Tamil language. They also established many temples and religious schools. One such temple was the Thanneer Malai temple in Penang. The Kavadi sindhu songs composed in praise of the deity of this temple were published by the Penang Nagarathar in 1901.

Koviloor Digital Library

Publications by Nagarathar Diaspora
Continued..

Burma Toppu Nondi Sindhu (1908)

Nagarathar built 62 temples in 59 towns, and most were Saivite temples. Many prabhandha literary works were composed in honour of these temples. Even after returning to Tamilnadu from Burma, Nagarathar continued to create prabhandam literary works on these temples. Rangoon Burma Toppu Nondi Sindhu, which talks about the migratory life of Nagarathar, is one of them.

India Burma Malaytoppu Nondi Sindhu (1929)

Ramanathapuram Na. Na. Krishna published this work in 1929 as an eyewitness account of the trials and tribulations experienced by the Nagarathar in India, Burma and Malaya. The book describes the problems experienced by the wives and children of the Nagarathar community men as they went abroad seeking wealth. The author suggests several reforms for the community to ensure harmony in Nagarathar families.

Koviloor Digital Library

Other Titles

Coronation of King George V (1913)

King George V

The Nagarathar community maintained a cordial relationship with the British government. This work, composed in 1913 by Vayi. Naka. Rama. A. Ramanathan Chettiar for the coronation of King George V, is an example of how the Nagarathar, while being active in the Congress party, also maintained a close relationship with the British ruling class.

Pannurrirattu (1920)

Pettachi Chettiar

Pannutrirattu is a compilation of commentaries of several authors on a specific topic. In this case, on the topic of chastity, commentaries from Sangam literature, Bakhti literature, epics and other sources were compiled and presented. This rare work was compiled by Pandithurait Thevar, who founded the Madurai Tamil Sangam. Pettachi Chettiar provided financial support for the publication in appreciation of Pandithurait Thevar's efforts.

Koviloor Digital Library

Other Titles
Continued..

Tamil cillakkalin parppanarallatar mutal manattin varaverpuppattiram (1923)

The non-brahmin movement was started in 1916 as a reaction to Congress party's caste policy. At the first conference of the non-brahmin movement, welcome address was given by Ca. Rama. Mu. Cita. Pettachi Chettiar, who headed the welcome committee. This title was published in 1923. The author remarks that the purpose of the movement was to unite non-brahmins and get them their fundamental rights such as education and jobs.

Citambaram Cettiar Avaturu Valakku (1927)

Some critical comments were published about Avi. Pala. Chidambaram Chettiar of Karaikkudi in an article in Ooliyan, a magazine, and it resulted in a defamation law suit against Raya. Chokkalingam, the editor of Ooliyan. In disposing of the case, the court imposed a token fine of Re. 1 on Raya.Chokkalingam. As the case was being argued in the court, there were opinions expressed in Ooliyan as well as Sukotayam magazines about the case. Ooliyan compiled all these opinions and the news coverage of the case and published it as a book in 1927.

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Periodicals

Dhanavysia Ooliyan, Weekly (1920)

Dhanavysia Ooliyar Sangam was established in 1919. Cho. Murugappa, the secretary of the union, started Dhanavysia Ooliyan as a weekly magazine on September 8, 1920. When Cho. Murugappa left the position in 1922, Raya. Chokkalingam became the editor. Dhanavysia Ooliyan was published between 1920 and 1940 from Karaikkudi.

In 1930, Raya. Chokkalingam acquired Dhanavysia Ooliyan and published it himself. Later in 1930, he stopped the publication because of financial reasons. Dhanavysia Ooliyan was published again in 1936 from Chennai for India Publications Limited with Raya. Chokkalingam as its editor. Publication of Dhanavysia Ooliyan ceased in 1940.

When Dhanavysia Ooliyan was started it was announced that "the magazine will work towards the advancement of Indians in general, and the Nagarathar community, in particular". The magazine did manage to accomplish several things for the community, including organizing a meeting of the Nagarathar community from 96 neighbouring towns on July 15, 1921, after a period of over 60 years.

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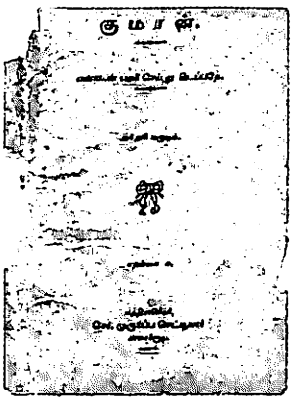
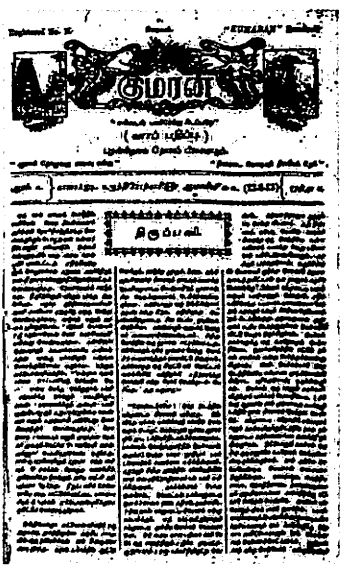
Periodicals
Continued..

Kumaran, Monthly (1922)



Cho. Murugappa left the Dhanavysia Ooliyar Sangam because of his disagreement with them, and started Karai Sivanatiyar Tirukkoottam on March 17, 1922. On behalf of this organization, with Cho. Murugappa as the editor, Kumaran, a monthly magazine began publication from May 1922. The magazine, which was published from Karaikkudi, was dedicated to literary topics and contained articles of several Tamil scholars.



Kumaran, Weekly (1922)

Cho. Murugappa started to publish a weekly magazine, also by the name Kumaran, from Karaikkudi. The weekly was started on August 22, 1922 and was published for 25 years. It contained both literary and non-literary topics. Cho.Murugappa has mentioned that "Kumaran will render social service with social development as one eye and religious/spiritual development as the other" and "Kumaran's goals are to fully cooperate on the Kadhi movement for the nation and work in spiritual non-violent ways."

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Periodicals
Continued..

Sivanesan, Weekly (1927)

Starting 1927, Sivanesan, a weekly magazine was published by Rama. Ramasami Chettiar of Palavankuti through the Sivanesan Press. Sivanesan became a monthly in 1932 and ceased publication ten years later. The weekly contained eight pages and was printed on foolscap size paper; the monthly had 40 demi-sized pages. The goal of the magazine was to promote worldwide growth of Tamil and Saivism through the writings of scholars.

Chettinadu, Weekly (1930)

Chettinadu weekly was published in June 1930, initially from Thanjavur. Karaikudi Cu. Ramanathan Chettiar, the then chairman of Tanjavur municipality and Avi. Pala. Chidambara Chettair started publishing this weekly with Varagur. A. Seshadri Sarma as its editor. Starting April 1932, it was published from Karaikudi. With the help of several members of the Nagarathar community the publication was made into a private limited company. In 1952, when Seshadri Sarma left his position as editor, Balakavi Ramanathan Chettiar took over as the editor and continued on that role for a few years.

The magazine was published with the tag line of "Service for the benefit of religion, language, politics, country and the community".

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Periodicals
Continued..

Tanavanikan, Monthly (1930)

Tanavanikan started publication in 1930. It was published from Kottaiyur with advocate Ramanathan as its editor and with the welfare of the Nagarathar community in mind. Fellow magazine Ooliyan commenting on Tanavanikan said "While its stated goal was community service, its vision, broadmindedness and liberal policies are reflected in the several articles published in it". After its publication was stopped in India, it was published from Burma from 1933. A. K. Chettiar went to Burma to become its editor. Tanavanikan ceased publication in 1941.

Sakti, Monthly (1939)

This monthly was started in 1939 by Vai. Govindan of Rayavaram, following the advice given to him by Kaviyogi Suddhananda Bharati. In its first issue, Sakti stated its vision to be "Tamil country becoming the temple of virtuous path for the entire world, and the country becoming independent and developing into a powerful nation in the world".

Sakti was the first magazine to have multi-colour cover pages. The magazine also carried other beautiful, tastefully done, colour pictures. It also carried articles on Bharatiyar's life written by his wife Chellammal.

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Periodicals
Continued..

Anikalam, Monthly (1941)

Anikalam was published from Pudukkottai starting 1941. Le. Kathiresan Chettiar was its editor and publisher. Anikalam used Bharatiyar's poetry lines - "tematurat tamilosai ulakemellam paravum vakai ceital ventum" ("Let the sweet sound of Tamil be spread throughout the world) – as its motto. Anikalam is an example of the ability of Nagarathar to successfully run a monthly magazine for nine years despite shortage of newsprint during the war years.

Kumari Malar, Monthly (1943)

Kumari Malar was started by A. Karuppar Chettiar (A.K. Chettiar), a pioneer in Tamil travelogue books. When A.K. Chettiar started Kumari Malar in 1943, the British government had banned the publication of new magazines because of the ongoing Second World War. To get around this, following the model of Penguin New Writing, a monthly book-magazine, A. K. Chettiar brought out Kumari Malar advertising it as "a book every month". A. K Chettiar published the monthly until August 1983. Subsequently, his friend S. Gopalan published it for some more time.

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Periodicals
Continued..

Kumutam , Weekly (1947)

S.A.P. Annamalai Chettiar ("SAP"), who was born into the famous Aeroplane Annamalai Chettiar family of Kanatukattan, joined his friend Parthasarathy and started the Kumudham magazine in 1947. Dr. Alagappa Chettiar was its honorary editor. After starting as a monthly, Kumudham was soon published twice and thrice a month before becoming a weekly. Kumudham was the first to adopt the use of free supplements to increase its circulation. At one time, it was Asia's largest magazine in terms of circulation. The Nagarathar Kalaikalanciam (encyclopedia) mentions that, even before Tamilnadu (instead of Madras) was made the official name of the state, Kumudham's official address had Tamilnadu in it.

Kannatasan, Monthly (1969)

This monthly, started by poet laureate Kannadhasan in 1969, ran into several obstacles, and was published only intermittently until 1977, when it ceased publication. During the period it was published, it won the admiration of people as a quality literary magazine. It carried Kannadhasan's commentaries, short novels, translations from other languages and portions of Artamulla Hindu Matham - Kannadhasan's essays on Hinduism. In addition to this magazine, poet Kannadhasan also published other magazines, including Thendral and Mullai.

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MR. OMAYAL ACHI MR. ARUNACHALAM TRUST

The MR. Omayal Achi MR. Arunachalam Trust and the MR. AR. Educational Society were established in 1976. The foremost objective of these charitable bodies is to impart quality education at a subsidized cost and provide the rural poor with free essential health benefits. The corpus of this Trust is the wealth of Omayal Achi and her son Arunachalam who tragically died in an air crash.

The institutions that function under the auspices of these Trusts are:

Pudukottai District

The Industrial Training Institute at Saveriapuram - Here, the rural youth are afforded the opportunity of imbibing five trades. A certificate recognized by the National Council for Vocational Training is awarded to candidates who successfully complete the course.

Sivaganga District

Primary Health Centres at Kothamangalam and Nedugudi - At the centers, a doctor and two multipurpose health workers conduct a daily clinic and also administer medicines free of cost.

Selva Vinayagar High School at Kothamangalam has more than 500 children who are tutored in a modern and attentive environment.

Chennai

The College of Nursing, Avadi - This college that was set up in 1992 to nurture exemplary nursing standards is affiliated to The Tamil Nadu Dr. M.G.R.Medical

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University and The Indian Nursing Council. The college also has a strategic alliance with the University of Saskatchewan, Canada and Queen Margaret University, Edinburgh, UK to facilitate qualitative research. Besides the bachelors and masters courses, the college has a Ph.D programme.

The Community Health Centre at Arakambakkam, near Avadi - This outreach centre serves over 42 neighboring villages. City doctors, including specialists and surgeons consult and operate at this rural facility.

The trust also funds a translation project under the auspices of the Oxford University Press. This endeavour strives to transport vernacular literature to an English reading public at a reduced cost.

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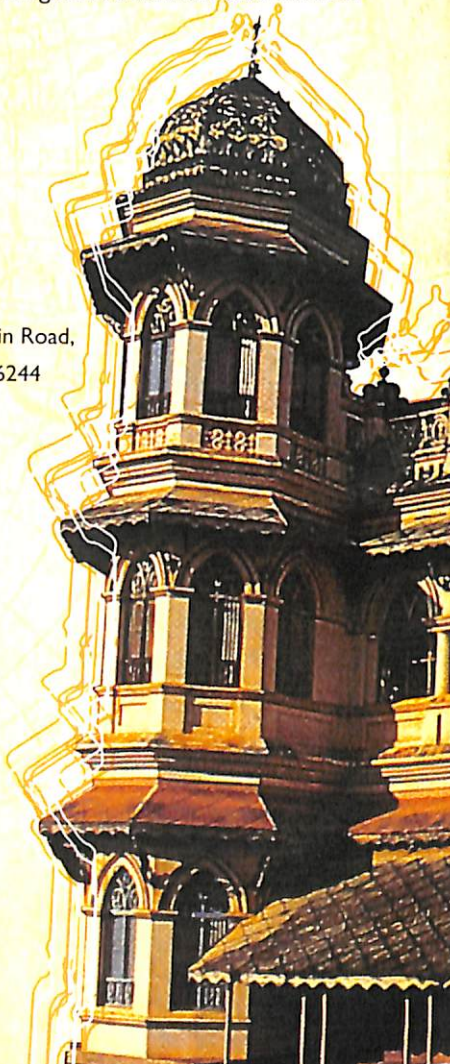

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